ELEMENTARY EGYPTIAN GRAMMAR

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EGYPTIAN GRAMMAR

BY

MARGARET A. MURRAY

FOURTH EDITION

CONTENTS.

INTRODUCTION.

THIS little Grammar is intended only for absolute beginners, who wish to obtain some knowledge of the Egyptian language without any intention of doing any original work in it. To those who wish to take up the language thoroughly and scientifically, there is always Prof. Erman's *Egyptian Grammar*, which contains all that a student can require. My aim has been to produce a book which shall be to Egyptian what the ordinary school elementary Greek grammar is to Greek. I am told that by doing so I shall lower the standard of scholarship in Egyptian, but I confess that I fail to see the force of the argument. It has never been found that elementary Greek grammars, or instructing little boys in the elements of Greek, has lowered the scholarship in Greek, and why should it do so in Egyptian? On the contrary, I think that an elementary Egyptian grammar will increase the interest in the Egyptian language and literature by increasing 'that small section of the public who have felt the charm and fascination of that most ancient civilization, by show-ing them the firm foundation on which our knowledge of the language is built, and by letting them see the difficulties which have to be overcome, and the ease

with which the great masters of the language surmount the obstacles.

In the study of all ancient languages there are always two classes of people; the large majority who know enough to follow a translation, appreciating the difficulties and enjoying the beauties; and the small minority, to whom a new grammatical form, or a newly found exception to an established rule, is an absolute joy.

My Grammar is not intended for the latter class, but only for those who, knowing nothing, wish to know a little, in order to appreciate better the work of the great hieroglyphic scholars of our time. It contains nothing original, being founded entirely on Prof Erman's Grammar; even the examples he gives in illustration of grammatical rules are copied, as being the best that could be found for that purpose. The twelve years' experience which I have had as a teacher of elementary hieroglyphs has shown me that a grammar of this kind is needed, and this is my only reason for publishing it.

My sincere thanks are due to Dr. Walker, for suggestions and help in the Grammar; to Mr. and Mrs. Hayter, for much assistance in simplifying the arrangement of the book; and to Prof. Flinders Petrie, for the kind and generous help which he has given me in this, as well as in all my other Egyptological work.

CHAPTER I.

THE HIEROGLYPHIC SIGNS.

EGYPTIAN Hieroglyphs were in use from B.C. 5000, or even earlier, to A.D. 300, in all for nearly 5500 years. The origin of the writing was the same as that of all primitive nations, namely pictures, but unlike other nations the original forms were kept up for all sculptured monuments, until the very end. Side by side with the hieroglyphs, however, there was evolved a running hand used for ordinary writing, in which the picture signs were abbreviated and reduced till they lost almost all likeness to the originals from which they were derived. This running script is called Hieratic. It developed later on into the writing which is known as Demotic or Enchorial; and finally in the Ptolemaic period, when the Greek influence was at its height in Egypt, and the ancient knowledge and understanding of the hieroglyphs was dying out, it became the custom to write Egyptian in Greek letters, thus retaining the ancient language in a modern writing. This hybrid was called Coptic, and died out as a spoken language only in the 17th

century, though it is used in the liturgy of the Coptic
churches in Egypt to this day.

Ex.	Hieroglyphic.	Coptic.	
	Pa neter	ⲠⲚⲞⲨⲦⲈ *Pnoute*	= God.
	ynek	ⲀⲚⲞⲔ *anok*	= I.

The hieroglyphic signs are pictures of human
figures, animals, birds, and the common objects of
daily life among the people, and in their early forms
they throw great light on the civilisation of that
distant time. The writing is usually from right to left
(this is invariably the case in hieratic and demotic),
but sometimes for decorative reasons the hieroglyphs
are written from left to right. They can also be
written in vertical columns. The rule is to read
towards the faces of the animals and birds. For
convenience sake, hieroglyphs are always printed from
left to right. The words are written as much as
possible in square groups for the sake of symmetry;
ex. [hieroglyphs] For this reason many signs can be
written either vertically or horizontally; ex. ⟜ or
▯, ⟜ or ▯ Many sounds also have two signs, one
vertical and one horizontal; ex. [sign] or ⓔ *u*, [sign] or
⟜ *m*. Occasionally the spelling is sacrificed to

symmetry; ex. *Khetef* instead of *Kheft*, as the former makes the neater group.

The reading of the hieroglyphs was first deciphered by Champollion in 1822 from a study of the Rosetta Stone. He then discovered that the words which he was able to transliterate had their equivalents in Coptic, and that the language which had baffled so many scholars was the ancient form of a language well known to Orientalists. The foundation then of our reading of hieroglyphs is the knowledge of Coptic.

There are no vowels in Egyptian. The signs , , , , are properly consonants; they are here transliterated *a*, *y*, *ā* and *u*, as the scientific transliteration is often a great stumbling-block to beginners. Groups of consonants like *sdm*, *ntr*, *ḥtp*, are made pronounceable by the insertion of a short *ĕ* between the letters, *sedem*, *neter*, *ḥetep*, but it must be remembered that this *ĕ* is quite conventional, and is not indicated in the hieroglyphs. The student is strongly advised to adopt Prof. Erman's transliteration as soon as he becomes a little familiar with the Egyptian script.

Hieroglyphs are divided into four classes :—

    1. Alphabetic.
    2. Syllabic.
    3. Word-signs.
    4. Determinatives.

NOTE.—Mr. Griffith gives the name Phonograms to 1 and 2. The alphabetic signs are Uniliteral Phonograms; the syllables are Biliteral or Triliteral Phonograms, according to the number of letters which they contain.

1. An *alphabetic* sign represents only one sound. They are used as in all languages for spelling out words. No true vowels are known, for Egyptian was written, like Hebrew and other Oriental languages, in consonants.

Hieroglyph.	Transliteration.	Erman.	Hieroglyph.	Transliteration.	Erman.
* 🦅	*a (aleph)*	ꜣ	◎	*kh*	ḫ
𐦀	*y (yod)*	j	⟜	*kh*	ẖ
* ▭	*ā (ayin)*	ꜥ	—•—	*s*	s
* 𓅱 or ℂ	*u*	*w*	⎰⎱	*s*	š
𐦁	*b*	*b*	⬒	*sh*	š
▯	*p*	*p*	◁	*q*	ḳ
✖	*f*	*f*	⌣	*k*	*k*
𓅓 or ⟝	*m*	*m*	𓎡	*g*	*g*
⩙ or 𐦂	*n*	*n*	◠	*t*	*t*
⟜	*r*	*r*	▬	*th*	ṯ
⬚	*h*	*h*	⟞	*d*	*d*
⟡	*ḥ*	ḥ	𓎼	*z (as in azure)*	ḏ
			𐦃𐦃	*y*	*y*
			\\\\	*ï*	*ï*

Note.—Words beginning with 𐦀 are often written without that letter, e.g. ⟿ for 𐦀 ⟿ .

2. A *syllabic* sign represents two or more consonantal sounds :—

    Ex. ⚏ *men.* ▭ *per,* 🪲 *kheper,* 𐦄 *nezem.*

* These letters are transliterated with a vowel, but they should properly be consonants. Aleph and ayin are shown by the Coptic to be aspirates, and the U is a W.

Egyptian words are generally written partly in alphabetic and partly in syllabic signs. Ex. 〔signs〕 *sma* (lit. *s-ma*), To slay; 〔signs〕 *khenti* (lit. *khen-t-ï*), A statue.

The number of syllabic signs is very great, and they can be learnt only by practice. The Egyptians very frequently made use of a syllabic sign in addition to spelling out the syllable in alphabetic characters. Ex. 〔signs〕 *ba* (lit. *b-ba-a*), A soul; 〔signs〕 *peḥtï* (lit. *p-ḥ-peḥ-t-ï*), Strength; 〔signs〕 *khau* (lit. *kh-kha-a-u*), Night; 〔signs〕 *ḥentasu* (lit. *ḥ-ḥen-n-t-ta-a-su-u*), A lizard; 〔signs〕, being syllables.

With many syllabic signs the last letter of the syllable is written out. This letter is called the *Phonetic Complement*; it is not intended to be pronounced separately, but merely indicates to the reader how the syllable should end. In the word 〔signs〕 *kem*, Black, the 〔sign〕 reads *kem*, and the word could very well be written with the one sign only, but it is customary to write the 〔sign〕 *m* after it, though the word still remains *kem* and not *kemem*. In signs which have more than one phonetic value, e.g. 〔sign〕, which may be *sekhem*, or *kherp*, or *āba*, the Phonetic

Complement shows which value is to be used; thus: ⸸ 𓄿 *sekhem*, ⸸ 𓂝 *kherp*, ⸸ ——◻ *āba*. Sometimes the letter used for the Phonetic Complement is not the last, but is the most characteristic of the word; e.g. ⸸ 𓅦 *uz*, To command, where the first letter 𓅦 *u* is the Phonetic Complement; ⸸ *heqa*, Ruler, where the middle letter △ *q* is the Phonetic Complement. Sometimes, in order to make a symmetrical group, the two last letters of a triliteral syllable are written out; e.g. ⸸ 𓂝 *kherp*, To lead; ⸸ 𓄤 *nefer*, Beautiful.

Syllabic signs originated as pictures of the object, and were afterwards used merely to represent the combination of letters of which they are formed. Ex. 𓁷 *her* means in the first instance a Face, and is often used in that sense, but it is also used as a syllabic sign where the combination *h* and *r* are required, as in 𓁷𓏏𓏏𓂝 *heryt*, Terror. So also 𓐍𓏏 *khet*, which originally meant a Branch, is used as a syllable where *kh* and *t* are needed, as in 𓈖𓐍𓏏 *nekht* (lit. *n-kht-kh-t*), Strength.

3. A *word-sign* is the picture of an object used as the word for that object; e.g. 𓀔 the picture of a child means Child, ☉ the picture of the sun means Sun, ◻ the plan of a house means House. Word-

signs are difficult to distinguish at first, as a sign is often used as a syllable or as a determinative, as well as a word-sign. As a rule, however, a single sign which represents a whole word is followed by an upright stroke | (see below).

4. A *determinative* is a picture of the object which follows a word. It is not pronounced, and is written merely as a guide to the reader that he may distinguish the meaning of a word at a glance.

Ex. ⟶ *thesem*, "Dog," is followed by the picture of a dog. *ḥefau*, "Snake," is followed by the picture of a snake. *pes*, "To cook," is followed by the picture of fire. There are, however, a great many words which cannot be expressed pictorially; these are followed by the picture of a roll of papyrus, ⟩ or ⟺, which is the sign of the Abstract, and which shows that the word can be expressed in writing though not in a picture. Ex. *rekh*, "To know." *yp*, "To reckon."

The upright stroke, which follows word-signs and all words written with one sign only, is a special kind of determinative, and is merely a guide to the reader that the preceding sign represents the entire word. Ex. *du*, "Hill;" *re*, "Mouth;" *sa*, "Back." The stroke is often used with a picture determinative. Ex. *mer*, "Canal;" *ḥen*, "Slave;" *se*, "Man." The feminine ending *t* (see p.) was

lost very early in pronunciation, but was continued in the written language ; therefore many feminine words take the upright stroke, as the *t* was not considered a part of the word. Ex. ⌣ *khast*, " Foreign country ; " *renpet*, " Year ; " *net*, " City." The stroke is sometimes used to emphasize a determinative.
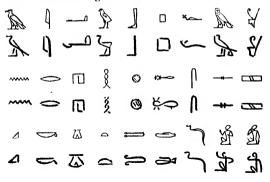
For the determinative of the plural, see p. 24.

A few words take no determinative.

Ex. *yu*, " It is ; " *yr*, " To do ; " *ur*, " Great ; " *zed*, " To say."

THE WRITING OF THE SIGNS.

A simple form is used for writing the hieroglyphs, especially the human figures and birds. The alphabet and some of the commonest of the syllables and determinatives are given here.

The signs must be kept quite upright, and should be written with a rather thick pen. When proficient the student should then practise writing them in the opposite direction, from right to left, thus :—

CHAPTER II.

FORMATION OF SENTENCES.

THERE are three forms of sentence in Egyptian :

    (1) The Verbal Sentence.
    (2) The Simple Nominal Sentence.
    (3) The Compound Nominal Sentence.

(1) **The Verbal Sentence.** The name *Verbal* is given to this kind of sentence, as in it the verb occupies the principal position at the beginning of the sentence, preceding the subject. The order of words is as follows :—

        1. Verb.   2. Subject.   3. Object.

Ex :
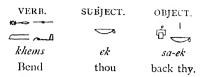
VERB.	SUBJECT.	OBJECT.
sedem	*sekhtï*	*kheru*
Hears	the peasant	a voice.
mern	*ef*	*su*
Loved	he	him.

VERB.	SUBJECT.	OBJECT.
khems	*ek*	*sa-ek*
Bend	thou	back thy.
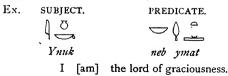
(2) **The Simple Nominal Sentence.** In Egyptian, as in many Oriental languages, a sentence is often formed without any verb, but is complete in itself. This is not possible in English, though a secondary clause may sometimes be formed as a Simple Nominal sentence to avoid the repetition of a verb; e.g. "I am from the town, you from the country," "A. is a rich man, B. a poor man." In these two instances the second clauses, "You from the country," and "B. a poor man," are Nominal Sentences. The name *Nominal* is given to this kind of sentence because the subject is always a Noun or an Absolute Pronoun (pp. 17, 18).
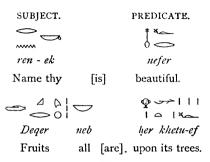
In Egyptian the missing verb is always some form of the verb To be.

The order of words is:

        1. Subject.   2. Predicate.

The subject is either a *Noun* or an *Absolute pronoun* (see pp. 17, 18); the predicate may be a *Substantive*, an *Adjective*, or a *Prepositional phrase*.

Ex.	SUBJECT.	PREDICATE.
	Ynuk	*neb ymat*
	I [am]	the lord of graciousness.

SUBJECT.		PREDICATE.
ren - ek		*nefer*
Name thy	[is]	beautiful.

Deqer	*neb*	*ḥer khetu-ef*
Fruits	all [are].	upon its trees.

(3) **The Compound Nominal Sentence.**   The Compound Nominal Sentence is so called because it is formed upon the model of the Simple Nominal Sentence (i.e. with the subject preceding), but with a verb inserted.   The order of the words is:

1. Subject.   2. Verb.

The forms of the verb used are:
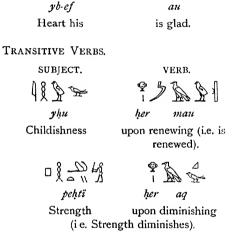
(*a*) with intransitives and passives, the pseudo-participle (p. 57).

(*b*) with transitives, 𓉠 *ḥer* with infinitive.

INTRANSITIVE VERBS.

SUBJECT.	VERB.
yau	*ḥau*
Old age	advances.

SUBJECT.	VERB.
yb-ef	*au*
Heart his	is glad.

TRANSITIVE VERBS.

SUBJECT.	VERB.
yḫu	*her mau*
Childishness	upon renewing (i.e. is renewed).
peḥtï	*her aq*
Strength	upon diminishing

(i e. Strength diminishes).

The difference in the formation of sentences adds variety to the style in a long piece of prose or in a poem, and prevents monotony.

THE ORDER OF WORDS.

The sentence is divided into two parts.

  a. The first part contains verb, subject, direct and indirect object.

  β. The second part contains specifications of time and space.

In the first part of a Verbal sentence the order of words is as follows:

> 1. Verb.
> 2. Subject.
> 3. Direct object.
> 4. Indirect object.

Ex. ⟨hieroglyphs⟩ *erdyn nï-sut neb en byk-ef* The King gave gold to his servant.

When the object, either direct or indirect, is a pronoun, it will precede the subject if the subject is a substantive.

Rule 1.   A pronoun, whether subject or object, is always put next to the verb.

Rule 2.   The pronominal suffix always precedes the absolute pronoun (p. 17).

Ex. ⟨hieroglyphs⟩ *erdyn n-y nï-sut neb* The King gave me gold.

⟨hieroglyphs⟩ *erdyn su nï-sut en byk-ef* The King gave it to his servant.

⟨hieroglyphs⟩ *erdyn n-y su nï-sut* The King gave it to me.

⟨hieroglyphs⟩ *erdyn-ef n-y su* He gave it to me.

EMPHASIS.

Emphasis consists in placing before the sentence a word to which it is desired to attract attention ; the word is afterwards resumed by a pronoun in the sentence. This is very frequently done contrary to our general usage, the word King, for instance, being constantly emphasized in this way.

Ex. 〔hieroglyphs〕 *hest-y peh-es pet*
    My praise, it reached heaven.

〔hieroglyphs〕 *khast nebt rutn-y er-es,*
    ju yrn-y hed ym-es Every country to which I went (lit. I went to it), I was a hero in it.

The auxiliary verbs 〔hieroglyphs〕 *āhān* and 〔hieroglyphs〕 *un* sometimes stand before the emphasized word.

Ex. 〔hieroglyphs〕 *āhān hem en nĭ-sut byt menyn-ef* Then the majesty of the King of Upper and Lower Egypt, he died.

〔hieroglyphs〕 *unyn hem-ef yb-ef ua er dut her-es* Then his majesty, his heart was sad concerning it.

CHAPTER III.

PRONOUNS.

Personal.

There are two kinds of personal pronouns :

      1. The suffixed.
      2. The absolute.

1. *Suffixes.*

These pronouns are suffixed to the verb or the noun to which they belong, and are written after the determinative. They are employed as subject, as possessive, or in cases governed by a preposition.

Singular.		Translitera- tion.	Meaning. Subject.	Possessive.	Governed by prep.
1 per. mas.	or	*y*	I	my	[to] me
fem.		*y*	I	my	[to] me
2 per. mas.		*ck*	thou	thy	[to] thee
fem.		*eth*	thou	thy	[to] thee
3 per. mas.		*ef*	he	his	[to] him
fem.	or	*es*	she	her	[to] her

Plural.

1 per. mas. and fem.		*en*	we	our	[to] us
2 per. mas. and fem.		*then*	you	your	[to] you
3 per. mas. and fem.	or	*sen*	they	their	[to] them

Ex. As subject, 　　　*mer-ef* He loves.

As possessive, 　　　*yb-ef* His heart.

Governed by prep., 　　　*zed en-ef nĭ-sut (seten)* The King speaks to him (lit. speaks to him the King).

2. *Absolute.*

(*a*) The absolute pronoun stands alone as in English.

Ex. "His mother took him to the play," where "him" stands quite alone. It is usually employed as the object of the sentence, though on rare occasions it is found as the subject.

Singular.		Transliteration.	Meaning.
1st pers. masc. and fem.		*uy*	me
2nd pers. masc.		*thu*	thee
fem.		*then*	thee
3rd pers. masc.		*su*	him
fem.	or	*sĭ* or *set*	her
Plural.			
1st pers. masc. and fem.		*en*	us
2nd pers. masc. and fem.		*then*	you
3rd pers. masc. and fem.	or	*sen*	them

Ex. 𓅓𓏲~~~𓏤𓀁 *gemn-ef uy* He found me.

𓏲𓏛𓏏𓀁 *erdy-ek su* Thou gavest it.

(*b*) Another and later form of the absolute pronoun is used for emphasis. It is always the subject of the sentence and occurs only in the Simple and Compound Nominal Sentences. With the exceptions of the first person singular and plural, it is regularly formed by the syllable ~~~𓏤 *ent* followed by the possessive suffixes.

Singular.

1st pers. masc. and fem.	𓇋 𓏛 or 𓏛	*ynuk*	I
2nd pers. masc.	𓏛	*entek*	thou
fem.	𓏛	*enteth*	thou
3rd pers. masc.	𓏛	*entef*	he
fem.	𓏛 𓏥	*entes*	she

Plural.

1st pers. masc. and fem.	𓇋 ~~~ 𓏤𓏤𓏤	*ynen*	we
2nd pers. masc. and fem.	~~~ 𓏛 𓏤𓏤𓏤	*entthen*	you
3rd pers. masc. and fem.	~~~𓏛 𓏤𓏤𓏤 or ~~~𓏛 𓏤𓏤𓏤	*entsen*	they

NOTE.—Each of these pronouns has in it an inherent 𓇋 ; see "Emphatic Particles."
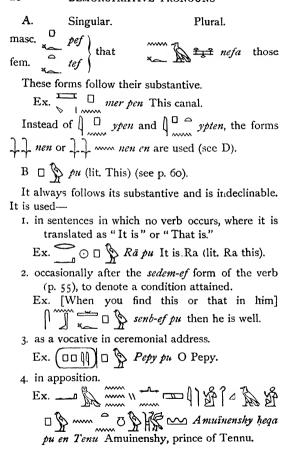
Ex. ~~~𓏛 𓏤𓏤𓏤 𓅱𓊹𓏺 *entsen seshem neter āa* They lead the great god.

3. *Reflexive.*

The reflexive is formed as in English by the combination of the word for "self" with the possessive pronouns.

Singular.

1st pers. masc.	𓂋𓇋𓏤	*zesy*	myself
fem.	𓂋𓇋𓏤	*zesy*	myself
2nd pers. masc.	𓂋𓏤	*zesek*	thyself
fem.	𓂋𓏤	*zeseth*	thyself
3rd pers. masc.	𓂋𓏤	*zesef*	himself
fem.	𓂋𓏤	*zeses*	herself

Plural.

1st pers. masc. and fem.	𓂋𓏤	*zesen*	ourselves
2nd pers. masc. and fem.	𓂋𓏤	*zesthen*	yourselves
3rd pers. masc. and fem.	𓂋𓏤	*zessen*	themselves

Ex. 𓀭𓏤𓊹𓆣𓂋𓏤 *ynuk neter āa kheper zesef* I [am] the great god who creates (lit. creating) himself.

Demonstratives.

A.   Singular.   Plural.

masc.	𓊪𓈖 *pen*	} this	𓇋𓊪𓈖 *ypen*	} these
fem.	𓏏𓈖 *ten*		𓇋𓏏𓈖 *ypten*	

A.   Singular.   Plural.

masc.   *pef* ⎫
                    ⎬ that   *nefa*   those
fem.   *tef* ⎭

These forms follow their substantive.

Ex. *mer pen* This canal.

Instead of *ypen* and *ypten*, the forms
nen or *nen en* are used (see D).

B *pu* (lit. This) (see p. 60).

It always follows its substantive and is indeclinable.
It is used—

1. in sentences in which no verb occurs, where it is
   translated as "It is" or "That is."

   Ex. *Rā pu* It is Ra (lit. Ra this).

2. occasionally after the *sedem-ef* form of the verb
   (p. 55), to denote a condition attained.

   Ex. [When you find this or that in him]
   senb-ef pu then he is well.

3. as a vocative in ceremonial address.

   Ex. *Pepy pu* O Pepy.

4. in apposition.

   Ex. *Amuinenshy ḥeqa
   pu en Tenu* Amuinenshy, prince of Tennu.

C. Another demonstrative pronoun, which occurs in the later period of the language, is always placed before the substantive, and is almost equivalent to our definite article.

Singular.   Plural (rare).

masc. 𓀀 𓅃 *pa* } this,   𓀀 𓅃 𓏤 *pau* these
fem. 𓂝 𓅆 *ta* } the   the

D. 𓈖𓈖 *nen*, 𓈖 𓅆 *nu*, and 𓅆 *na*, are used as demonstrative pronouns. They precede the noun, with which they are connected by the possessive particle 𓈖 *en*.

Ex. 𓈖𓈖 𓈖 𓏐𓏐𓏐 𓀀 *nen en sekhti* These peasants (lit. This of peasants).

𓈖 𓅆 𓈖 𓊹𓊹𓊹 *nu en neteru* These gods.

𓅆 𓈖 𓂝 𓏤 *na en gemḥut* These wicks.

CHAPTER IV.

SUBSTANTIVES.

Gender.

Substantives are either masculine or feminine.

A. Masculine nouns are occasionally distinguished by an ending 𓄿 *u*; usually, however, there is no distinguishing mark.

Ex. � *mer* Canal.

𓏌 *neb* Lord.

Those with the ending *u* are—

1. Proper names.

Ex. 𓄿 *Ynpu* Anubis.

𓍹𓆎𓏌𓄿𓍺 *Khufu* Khufu.

2. Nouns derived from verbs and adjectives.

Ex. 𓄿 *huru* A pauper, from *hur*, Poor.

𓄿 *shemsu* A follower, from *shems*, To follow.

B. Feminine nouns invariably end in 𓏏 *t*.

Ex. 𓎛 *ḥemt* Woman.

𓏌 *merḥet* Ointment.

They can be divided into five classes:

1. The naturally feminine; ex. � *ḥemt* Woman.

2. Various inanimate objects which are conceived as feminine; ex. ⌂ *nest* Throne, ☦ *uat* Road

3. Collectives; ex ☦ *āshat* Multitude.

4. Neuter expressions like ⌒⌒ *entet* That which.

5 Abstract conceptions.

Nᴏᴛᴇ.—A few masculine nouns end in ⌒, e.g. ⌂ *yt* Father. The ☦ in this word appears to be a kind of determinative.

Number.

The Egyptians recognized a singular, dual, and plural.

The Dᴜᴀʟ, which is rarely used, is formed by an ending \\ *ï* joined to the masc. 👤 *u* (👤 \\ *uï*) or the fem. ⌒ *t* (⌒ \\ *ti*). It is not always written out, but is to be read notwithstanding.

There are two methods by which the dual is indicated:

1. By repetition of the sign. This occurs solely with words written with a word-sign.

    Ex. ══ *taui* Two lands.

    👁 *merti* Two eyes.

2. By repetition of the determinative:

Ex. ⌒◉ ⧘⧘ *tekhenui* Two obelisks.

▭◠ ♀♀ *āti* Two limbs.

The PLURAL has an ending 𓏲 *u* attached to the substantive. It is not always written out, but can be indicated in four different ways.

1. By repeating* three times a word written with a word-sign.

Ex ⧘⧘⧘ *neteru* Gods.

▭▭▭ *peru* Houses.
| | |

2. By repeating the determinative three times.

Ex. ⧘ 𓀀𓀀𓀀 *neteru* Gods.

3. By the plural determinative ∣∣∣, ∣, ₀, or ₀₀₀ following the word-sign standing alone.

Ex. ⧘∣∣ *neteru* Gods.
∣∣

▭ *peru* Houses.
∣∣∣

𓏲 *perut* Fruits.
₀₀₀

4. By the plural determinative following the determinative of the word.

Ex. ⧘◁ 𓏲 𓀀 ▨ *seru* Princes.
∣∣∣

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* The method of indicating the plural by the repetition of a sign is used in English in certain abbreviations, e.g. MS. = a manuscript, MSS. = manuscripts; p. = page, pp. = pages.

In feminine words the plural sign is written after the *t* $\left(\begin{smallmatrix} \frown \\ |||\end{smallmatrix}\right)$, but is pronounced before it (*ut*).

Ex.   *nehebut* Necks.

       renput Years.

NOTE 1.   *Collective nouns* have a feminine termination, and take the adjective and verb in the singular.

NOTE 2.   *Abstract nouns* are often in the plural.

Ex.   *hau* Time.

      tau Heat.

.

.

CHAPTER V.

THE GENITIVE.

THERE are two ways of expressing the genitive; these are called the Direct Genitive and the Indirect Genitive

A. The DIRECT GENITIVE is expressed simply by the position of the substantives without any connecting word, the governing word standing before the governed.

Ex. [hieroglyphs] *per Ymen* House [of] Amen.

[hieroglyphs] *mer sekhtiu* Overseer of peasants.

The Direct Genitive is generally used—

1. after general designations of locality.

Ex [hieroglyphs] *dut Hor* Rock [of] Horus.

2. after general designations of time.

Ex. [hieroglyphs] *em rek ḥem-ef* In the time [of] His Majesty.

3. after certain frequently recurring words, such as

mer Overseer ; *neb* Lord ; *per* House.

Ex. *neb taui* Lord [of] the two lands.

4. when *ni-sut* King, and *neter* God, are the governed words.

Ex. *hemt ni-sut* Wife [of] the king.

NOTE.—*Ni-sut* (*seten*) and *neter* being s.cred words are always written first, though pronounced last.

The INDIRECT GENITIVE is formed by means of an adjective *ni*, which means "Belonging to." This adjective agrees in gender and number with the noun which precedes it and to which it belongs.

	Singular.	Plural.
masc.	*ni* or *en*	*nu*
fem.	*net*	*niut*

Niut is rarely used, *nu* or *net* generally taking its place.

(*a*) The Indirect Genitive is **always** used—

1. to designate a part.

Ex. *tepi en shemu-ef* The first of his harvest.

2. to designate material.

Ex. *hetep en shest* An offering-table of alabaster.

3. by way of further definition.

Ex. [hieroglyphs] *demy en Qebtiu* The City of Coptos.

[hieroglyphs] *se en usert* A man of strength.

(*b*) It is generally used—

1. to designate the possessor.

Ex. [hieroglyphs] *het neter net Unnefer* The temple of Unnefer.

2. to express the idea of belonging to, or being derived from a place.

Ex. [hieroglyphs] *shens en Uauat* Acacia-wood of Nubia.

CHAPTER VI.

ADJECTIVES.

THE adjective agrees with its noun in number and gender, and is written after the noun.

Ex. ⟨hieroglyphs⟩ *ḥeqt nezemt* Sweet beer.

⟨hieroglyphs⟩ *bekhenti urti* Two great towers.

Exception. The adjective ⟨hieroglyphs⟩ *ky* (masc.), ⟨hieroglyphs⟩ *ket* (fem.), "Another," always precedes the noun to which it refers.

Occasionally the possessive suffix is repeated with the adjective, probably for emphasis.

Ex. ⟨hieroglyphs⟩ *sa-ef ur-ef* His great (i.e. eldest) son (lit. His son, his great one).

Nisbe Form.

There are many adjectives derived from prepositions. These govern a following noun or suffix, like a preposition, but are declinable like other adjectives,

⟨hieroglyphs⟩	*ymï*	He who is in	Derived from ⟨hieroglyph⟩	*m*	In
⟨hieroglyphs⟩	*yrï*	He who is at	,, ,, ⟨hieroglyph⟩		At

	heri	He who is upon	Derived from		*her*	Upon
	tepi	He who is upon	,,	,,	*tep*	Upon
	kheri	He who is under	,,	,,	*kher*	Under
	khenti	He who is before	,,	,,	*khent*	Before, in front
	nyuti	He who is not	,,	,,	?	
	myti	He who is like	,,	,,	*my*	Like
	ni	Belonging to	,,	,,	*en*	To
	mehti	Northern	,,	,,	*meht*	North

Declension :

Singular.

masc.   *ymï* He who is in.

fem.   *ymt* She who is in.

Plural.

masc.   *ymïu* They who are in.

Ex.   *ymt yb-ef* She who is in his heart.

heriu sha Those who are on the sand.

myti-ej He who is like him.

ni-sut, generally written   , "He who belongs to the reed," is the title of the King of Upper Egypt.

Degrees of Comparison.

The *comparative* is formed by placing the preposition ⟨⟩ *er* after the adjective.

Ex. [hieroglyphs] *nefer er ykhet nebt*
More beautiful than anything (lit. Beautiful more than all things).

There is no true *superlative*. It is expressed by an adjective in the dual, or by [hieroglyph] *uā* One, placed before an adjective.

Ex. [hieroglyphs] or [hieroglyphs] *neferuï* Most beautiful (lit. Twice beautiful).

[hieroglyphs] *ua yker* Most excellent (lit. The one excellent).

CHAPTER VII.

NUMERALS.

A. Cardinal Numbers.
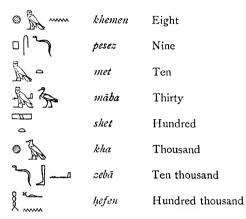
The numbers are written thus:

l	units	𓆼	thousands
∩	tens	𓂭	tens of thousands
𓍢	hundreds	𓆐	hundreds of thousands

The numerals are used like the Roman numerals, and the greater number precedes the less, as in English

Ex. ⎰ 𓆼 𓍢𓍢 ∩∩ llll 11,347.

The transliteration of the numerals is as follows:

	uā	One
	sen	Two
	khemt	Three
	fedu	Four
	dua	Five
	sys	Six
	sefekh	Seven

	khemen	Eight
	pesez	Nine
	met	Ten
	māba	Thirty
	shet	Hundred
	kha	Thousand
	zebā	Ten thousand
	hefen	Hundred thousand

NOTE —The transliteration of the other numerals is still conjectural. Numbers are given by the numerals, and not by the transliteration.

The noun precedes the number and is in the plural.

Exceptions.—The noun is in the singular

1. With the numeral 2

   Ex. ▰▰ II *uya sen* Two ships.

2. In accounts and in specifications of time and measure.

   Ex. { *renpet* 110 One hundred [and] ten years.

   meh fedu Four cubits.

uā One, is treated as an adjective and agrees with its noun in gender.

B. **Ordinal Numbers.**

The ordinals are formed by adding ☬ *nu* to the cardinals.

     Ex. ☬ *sennu* Second.

They may precede or follow the noun.

     Exception.   ☬ or ☬ *tepï* First, always *follows* the noun.

CHAPTER VIII.

ADVERBS.

THERE is no special adverbial form, but adverbs can be expressed as follows :

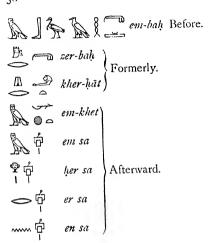1. By adjectives, either masculine or feminine, preceded by the preposition ⊂⊃ *er.*

Ex. ⊂⊃ 𓄜 *er menkh* Excellently.

⊂⊃ 𓄜 *er āat* Very.

2. By adjectives used absolutely. The feminine 𓄿⊂⊃ *urt* Great, is used to intensify the adverb.

Ex. 𓄿 *yu-ef qas-ef āsha* He vomits often (*āsha*, lit. Numerous).

He wept 𓄿 *āau urt* Very greatly.

NOTE.—For the absolute use of adjectives there is an exact parallel in German; cf. e.g. "schon," which means either "fine" (adjective) or "finely" (adverb).

3. By derivation from prepositions.

𓄿 *ym* Therein, thereof, therewith, therefrom.

𓄿 *kheft* In front.

em-baḥ Before.

ẓer-baḥ ⎫
           ⎬ Formerly.
kher-ḥāt ⎭

em-khet ⎫
          |
em sa |
          |
ḥer sa   ⎬ Afterward.
          |
er sa |
          |
en sa   ⎭

CHAPTER IX.

PREPOSITIONS.

THERE are two classes of prepositions—Simple and Compound.

I. *Simple.*
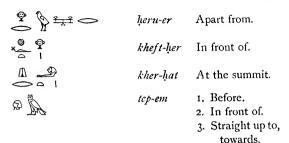
~~~~   *en*
1. For.
2. To (of motion to persons only).
3. Because of.
4. In (of time).

    em
1. In (of time and place).
2. At. From. With.
3. Into. Out of (of place).
4. Among. To Of.
5. As. Like. According to.
6. Into (after the verbs To be or To make).
7. By means of.
8. Occasionally to introduce direct discourse, when it remains untranslated.

    er
1. At. By.
2. To (motion to a thing). Into (inexact for *em*).

3. As far as.

4. [Hostile] toward.

5. Distributively of time; e.g. *Per* day, *Every* four days.

♀ ı	*her*	1. Of indefinite time and space: e.g. *At* the time of. *In* the north.

2. Down. In addition to.

3. [To pass] by. [To deviate] from.

4. Distributively: e g. *Upon* each one.

5. [Anointing or cooking] with.

6. Because of. On account of.

kher 1. Under.

Also used of being laden, because the bearer is *under* the burden, and therefore often means *carrying* or *possessing*.
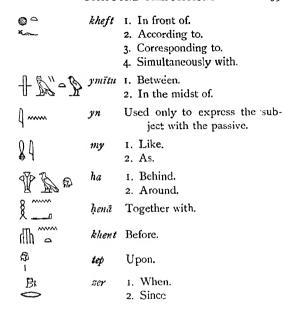
kher 1. With.

2. To [receive] from.

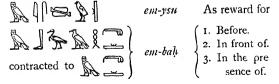3. Under (in the sense of "in the reign of").

em ā 1. In the possession of.

2. [To take] from. [To receive] from.

3. [To be done] by (living agent).

4. Because of

	kheft	1.	In front of.
		2.	According to.
		3.	Corresponding to.
		4.	Simultaneously with.
	ymītu	1.	Between.
		2.	In the midst of.
	yn		Used only to express the subject with the passive.
	my	1.	Like.
		2.	As.
	ha	1.	Behind.
		2.	Around.
	henā		Together with.
	khent		Before.
	tep		Upon.
	zer	1.	When.
		2.	Since.

II. *Compound.*

These are simple prepositions compounded with substantives.

	em-ysu	As reward for
	em-bah	1. Before.
		2. In front of.
		3. In the presence of.

contracted to

	em-em	Among.
	em-ḥat	1. At the summit.
		2. In front of.
	em-ḥer	In front of.
	em-ḥer-yb	In the midst of.
	em-khenu	In the inside of.
	em-khet	1. Behind.
		2. After.
	em-qab	In the midst of.
	em-dy	Together with.
	en-merut	In order that.
	neferyt-er	As far as.
	er-āqa	Opposite.
	er-ges	At the side.
	er-zeru	As far as.
	er-sa	1. Behind.
		2. After.
	ḥer-sa	1. Behind.
		2. After.
	ḥer-zaza	Upon.

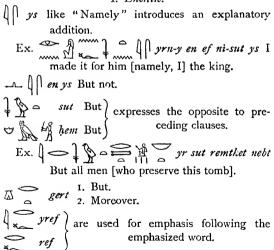|		
	ḥeru-er	Apart from.
	kheft-ḥer	In front of.
	kher-ḥat	At the summit.
	tep-em	1. Before.
		2. In front of.
		3. Straight up to, towards.

CHAPTER X.

CONJUNCTIONS.

CONJUNCTIONS are used—

   I *Enclitically*, being joined to the first word of the sentence.

   II. *Absolutely*, as in English.

I. *Enclitic.*

𓎡𓏏 *ys* like "Namely" introduces an explanatory addition.

   Ex. 𓂋𓈖𓏭 𓆑 𓈖𓇓𓏏 *yrn-y en ef ni-sut ys* I made it for him [namely, I] the king.

𓈖𓎡𓏏 *en ys* But not.

𓇓𓏏𓂝 *sut* But ⎫
�𓀀 *ḥem* But ⎬ expresses the opposite to pre-
                       ⎭ ceding clauses.

   Ex. 𓇌𓂋𓇓𓏏𓀀𓏥 *yr sut remtḥet nebt* But all men [who preserve this tomb].

𓎼𓂋𓏏 *gert*   1. But.
             2. Moreover.

𓇌𓂋𓆑 *yref* ⎫
           ⎬ are used for emphasis following the
𓂋𓆑 *ref* ⎭   emphasized word.

   Ex. 𓎡𓏏𓏤𓇌𓂋𓆑 *zesek yref* Thou thyself.

𓄿𓅱𓇋𓏤𓏲𓏭 *sedem yref then* Hear ye.

II. *Absolute.*

𓏭𓏤 *ysth*

1. Behold ⎫ specifies the circum-
2. However ⎬ stances under which
3. When ⎭ anything happens.

Ex. 𓏭𓏤𓄿𓅱𓃥 *ysth uy em sab* Behold me
in [the position of] judge.

𓏭𓏤𓃭𓇋𓏤𓏥𓂝𓀁𓏤 *ysth ref
zeden sekhtï pen* This peasant said however.

𓏭𓏤 *ysk*, like 𓏭𓏤 *ysth*, can be translated *When.*

Ex. 𓏭𓏤𓅱𓄿𓀔 *ysk su em khered* When
he was a child.

𓇋𓏤𓋴 *ykher*
1. And.
2. Now.

Introduces new paragraphs of a narrative, and
especially precedes a temporal clause.

Ex. 𓇋𓏤𓋴𓄿𓂝𓏤𓅱𓄿𓏤𓁷𓏥 *ykher em khet heru sua her nen* Now after
the days had passed ·by this.

𓏤𓅱𓀀 *ka.*

Is used in promises, threats, and directions, to
strengthen what is stated.

Ex. 𓏤𓅱𓀀𓏤𓏥 *ka erdy-y kheper
mu* Surely I will cause water to be.

CHAPTER XI.

PARTICLES.

EMPHATIC, Interrogative, Negative, Relative, and Conditional particles.

I. *Emphatic.*

〔⊂⊃ *yr.*

Is used with every kind of sentence, and may be translated "Verily." It generally begins the sentence.

Ex. 〔⊂⊃ ⌂⌂⌂ 🦆 🪶 🦆 〔⌂ *yr entet nebt em sesh sedem set* Verily all that is in writing, hear it.

⊂⊃ or ⊂⊃ *yref* or *ref* (see Conjunctions).
×⌂   ×⌂
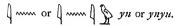
Follows the word to be emphasized, and is not translated.

Ex. 〔⊙ ⌇⌇ ⊂⊃▽ *ḥez en ref ta* The earth became light.

〔⌇⌇ *yn.*

Often emphasizes the subject of a sentence, but is not translated.

Ex. 〔⌇⌇ ⏐ ⊂⊃ 👁 *yn ḥem-ef erdy yrt-ef* His majesty caused that it be made.

II. *Interrogative.*

𓇋 𓈖𓈖𓈖 or 𓇋 𓈖𓈖𓈖 𓇋𓅆 *yn* or *ynyu.*

Used when a sentence expresses a rhetorical question.

Ex. 𓇋 𓈖𓈖𓈖 [hieroglyphs] *yn. āuaātu-y ref em yat-ef* Shall I be robbed upon his land?

[hieroglyphs] *mā* or *em.*

The commonest interrogative particle, occurs at the end of a sentence.

Ex. [hieroglyphs] *pehen-ek nen her mā* Why hast thou reached this? (lit. Hast reached thou this on account of what?).

[hieroglyphs] *yrtu nen my mā* Like what is this done? (lit. Is done this like what?).

When [hieroglyphs] *em* begins a sentence and has the meaning "Who?" it is generally emphasized by 𓇋 𓈖𓈖𓈖 *yn.*

Ex. 𓇋 𓈖𓈖𓈖 [hieroglyphs] *yn em zed su* Who says it?

〔𓏤 *yshest* ⎫
            ⎬ Who?   What?
𓏤 *ysy*   ⎭

Ex. 〔𓏤 □ 𓄿 *yshest pu* Who is it?   What
        is it?

𓏤 □ 𓄿 *ysy pu* Who is it?

𓏤 〰 ⊙ 𓄿 *ysnu* When? (lit. What of time?).

〰 𓋴 *ten* Where?

Ex. 👁 〰 𓋴 *yrt er ten* Whither goest
        thou (fem.)? (lit. Makest thou towards
        where?).

□ 〔𓄿 *petry* or □ 𓄿 *pety*.

Always stands at the beginning of a sentence.

Ex. □ 〔𓄿 ⊱ 𓏤 ⟜ *pety aḥet ef* What
        [is] his field?

□ 〔⟜ 𓄿 *pety ref su* What is it? (with
        emphasis).

𓄿 〔 *teru*.

Always follows the first word of the sentence.

Ex. 〔〰 𓄿 𓄿 〔𓄿 𓏤 𓄿 𓄿 〰 *yn*
        yu teru sekhan-ek Didst thou remember?

III. *Negative.*

⎯ℒ⎯ *en* or ⎯ℒ⎯ *nen.*

⎯ℒ⎯ *en* is used—

1. With the sedem-ef form of the verb (see p. 55)
   when it is not future in meaning.

   Ex. ⎯ℒ⎯ 〔hieroglyphs〕 *en rekh-y su* I
   know him not

2. With the sedemn-ef form of the verb (see p. 55).

   Ex. ⎯ℒ⎯ 〔hieroglyphs〕 *en pern ef ym*
   He will not come out therefrom.

3. Before a nominal sentence; and in this case,
   when the subject is a pronoun, the absolute
   pronouns are used.

   Ex. ⎯ℒ⎯ 〔hieroglyphs〕 *en entef*
   pu em maāt It is not he in truth.

4. With following sedemt-ef it has the meaning
   "Before" or "Without."

   Ex. ⎯ℒ⎯ 〔hieroglyphs〕 *en khepert Yst* Before
   Isis existed.

5. With 〔hieroglyphs〕 *sp* Time. ⎯ℒ⎯ 〔hieroglyphs〕 *en sep* Never
   (lit. Not a time).

   Ex. ⎯ℒ⎯ 〔hieroglyphs〕

   〔hieroglyphs〕 *en sep ha myt-ef her khast ten zer*

   rek neter One like him never came
   upon this land since the time of the god.

___ *nen* is used—

1. With the sedem-ef form of the verb (p. 55) when it has a future meaning.

   Ex. [hieroglyphs] *nen pesesh-ef* He will not divide.

2. Before an absolute infinitive.

   Ex. [hieroglyphs] *uɛa nen erdyt ḥer ges* Judging, not putting on one side (i.e. not being partisan).

3. With a following noun or absolute pronoun, when it means "Not to be."

   Ex. [hieroglyphs] *nen mu ym, nen uy ym* No water is there, I am not there.

4. With [hieroglyphs] *erdy* To give or cause. [hieroglyphs] *nen erdyt* Without (lit. Not causing that).

   Ex. [hieroglyphs] *nen erdyt pesesh-ef set* Without his dividing it.

[hieroglyphs] or [hieroglyphs] *nefer en.* An emphatic negative.

   Ex. [hieroglyphs] *yr nefer-en unen mā then* If it is not in your possession (lit. in your hand).

   [hieroglyphs] *nefer-en yrt mytet* Never was the like done.

𓄿𓅱 ⸺ *ym.*

Is used when the verb is optative, or final in meaning.

Ex. 𓄿𓅱 ⸺ 👁 𓏤𓏤𓏤 ⸺ *ym-ek yr ykhetu er-es*
Do not do anything for it.

𓅱 *em* (shortened form of the verb 𓄿𓅱 ⸺).

Is used to negative imperatives, optatives, and relatives.

Ex. 𓅱 ⸺ 𓅱 𓎛 ⸺ *em āa yb-ek* Let not thy heart be proud (lit. Great).

𓏏𓍑 𓅱 *tem.*

Often used in conditional sentences.

Ex. 𓏏𓍑 𓅱 ⸺ 𓅱 𓏏 𓏏 ⸺ 𓅱 *tem-kher-es kheper em ḥesbut* If it does not become worms.

When compounded with ⸺ *erdy* it means To prevent (lit. Not to cause).

Ex. ⸺ 𓈖 𓏏𓍑 𓅱 ⸺ 𓏏 ⸺ 𓍑 𓅱 *ket net tem erdy per· hefau* Another [remedy] for (lit. of) preventing snakes from going forth.

NOTE.—For the use of 𓄿𓅱 ⸺ and 𓏏𓍑 𓅱 with relative sentences, see p. 66.

* 𓏏𓍑 𓅱 is really a verb.

⎯ 𓅭 *nyuty.*

A declinable adjective. It is also used as the negative of the relative particle 〰 *enti* That which is.

Ex. 𓅭 𓅭 𓃀 *nyutï mut-ef* The motherless one (lit. He who is without his mother).

𓅭 𓅭 𓃀 〰 𓅭 〰 𓅭 𓅭 | ⎯ 𓅭
| | 𓅭 ⎯ | ⚱ | *yat tuy ent yakhu, nyutet se-kedut her-es* This place of spirits on which there is no navigation (lit. There is not sailing upon it)ᵣ

NOTE. 〰 ⎯ *entet nyutet* Everything (lit. That which is and that which is not).

IV. *Relative.*

〰
⎯ \\ *enti* He who is. That which is.

A declinable adjective. It is used in relative clauses.

Ex. 𓃀 ⎯ 𓅭 ⎯ 〰 ⊘ 𓃀 *yry āt neb entï kher-ef* Every officer who was with him.

𓅭 ⎯ 𓅭 〰 𓅭 | ⚱ ⚱ ⎯ *meru kat entïu her hert* The overseers of the works who are upon the mountain.

𓅭 | ⎯ 〰 | 𓅭 𓅭 *se enti mer* A man who is ill.

It is often used as a substantive with the meaning "He who."

Ex. 〔hieroglyphs〕 *entïu em shems-ef* Those who are in his following.

〔hieroglyphs〕 *entet nebt em sesh* All that was in writing.

This particle can be translated by the relative pronoun. For other methods of expressing the relative, see p. 66.

V. *Conditional.*

〔hieroglyph〕 *yr.*

Is used only with the *sedem-ef* form, and always begins a sentence.

Ex. 〔hieroglyphs〕 *yr gem-ek zaysu* If thou findest a wise man.

〔hieroglyphs〕 *my* or 〔hieroglyph〕 *m.*

This is a rare form.

Ex. 〔hieroglyphs〕 *my zed n-ek* If it is said to thee.

CHAPTER XII.

VERBS.

VERBS are divided into classes according to the number of letters in the root. The principal classes are:

1. *Biliteral* (abbreviated to ii lit.) have two letters.

Ex. 𓄔 𓏼 *meḥ* To fill.

Generally written ⌐⌐, the syllable *meḥ* and the abstract determinative.

2. *Secundae geminatae* (ii ae gem.).

In these verbs the second and third consonants are the same, the division between them being visible only in certain forms; in all other cases the two letters come together and give the verb the form of a biliteral.

Ex. 𓅨 ⌇⌇ *un* To be. In the full form 𓅨 ⌇⌇
unen.

Generally written 𓃛, the syllable *un* and the phonetic complement *n*; the full form is
𓃛 ⌇⌇ .

3. *Triliteral* (iii lit.)

have three letters in the root. This is the largest class of all.

Ex. 𓂋𓏏𓄔 *sedem* To hear.

Generally written 𓄔, the word-sign *sedem* and the phonetic complement 𓄔

4. *Tertiae infirmae* (iii ae inf.).

This is also a large class, in which the root was originally triliteral; the third letter, 𓇋 or 𓏭, drops out in most forms, giving the verb the appearance of a biliteral, though the conjugation of the iii ae inf. verbs is not the same as that of the ii lit.

Ex. 𓄠𓂋𓇋 *mery* To love.

Generally written �, the syllable *mer* and the phonetic complement *r*.

5. *Irregular.*

The irregular verbs are two.

𓇋𓏭𓂻 *yu* To go.

𓂋𓂧𓏭, 𓂋𓂧, or 𓂋𓂧 *erdy* To give.

6. *Other classes.*

The Tertiae geminatae (iii ae gem.), quartae infirmae (iv ae inf.), quadriliteral (iv lit.), and quinque-

literal (v lit.) are rare, and need not be further noticed here.

NOTE.—The student must remember that the F in the transliteration is not to be counted among the root-letters. In the triliteral verb *sedem*, for instance, the root-letters are S D M.

CONJUGATION.

The conjugation of Egyptian verbs is entirely different from that of any European language, and is Semitic in character.

The verb *sedem*, To hear, is here taken as the type ; and the forms of the verb are called, as in Semitic grammars, after the third person singular masculine, the F being the pronoun of the third person singular masculine suffixed to the verb.

The forms of the verb (the use of which is explained below) are:

1. Sedem-ef. ⎫
2. Sedemn-ef. ⎪ Used in verbal sentences (see
3. Sedemyn-ef. ⎬ p. 10).
4. Sedemkher-ef. ⎭
5. The Pseudo-Participle. Used in Compound Nominal sentences (see p. 12).
6. Compounds with auxiliary verbs.
7. The Infinitive.
8. Sedemt-ef.
9. The Passive.
10. The Participles.
11. Relative Form.
12. Verbal Adjective.
13. Impersonal Form.
14. Causative Form.
15. Future.

1. SEDEM-EF.

In the form *sedem-ef* the subject follows the verb without any connective between. The subject may be either a noun or a pronoun. The pronoun is always suffixed to the verb, but the noun-subject may be quite at the end of the sentence and separated from the verb by other words.

Ex. *a*) With pronoun-subject:

        sedem-ef He hears.

        zed-y I speak.

b) With noun-subject:

        uz ḥem-ef IIis majesty commanded.

        zed sekhtï The peasant said.

The *sedem-ef* form is generally used as—

    1. the *indicative*, either present or past,

    2. the *subjunctive* (after *erdy*)

    3. the *optative*.

The tense by which to translate the *sedem-ef* form must be judged by the context.

2. SEDEMNEF.

In the *sedemnef* form the verb receives an ending *n*, which is written after the determinative, but it is really added to the stem of the verb. This form can usually be correctly translated by the past instead of the present. It denotes the completed action, and is generally used in narrative.

As in the *sedemef* form the subject, whether noun or pronoun, follows the verb.

Ex. *a*) with pronoun-subject:

      sedemnef He heard.

      yrn-y menu I made monuments.

b) with noun-subject:

      sedemen ḥem-ef His majesty heard.

      zedn-ef nen He said this.

3. SEDEMYNEF.

In this form the verb receives an ending *yn*, which is written after the determinative. It was originally ceremonial, and is used especially when the subject is a person to whom respect is due.

Ex. *a*) with pronoun-subject:

      sedemynef He heard.

b) with noun-subject:

      erdy-yn ḥem-ef His majesty gave.

Exceptions. With the verbs *zed* To speak, *yu* To go, *yn* To bring, *yi* To do, the *sedemynef* form is constantly used with any subject.

It is also used in directions and advice:

    Ex. *sury yn se* The man should drink [it].

4. SEDEMKHEREF.

A rare form, occasionally used in descriptions and as a mild imperative.

Ex. ⸗ *zedkherek er es* Say thou to her.

NOTE.—*Sedemnef, sedemynef, sedemkheref* are all formed in the same way, by inserting a particle (*en, yn,* or *kher*) between the root of the verb and the subject.

5. THE PSEUDO-PARTICIPLE.

The pseudo-participle is the ancient inflexion of the verb, but it was superseded by the *sedemef* forms. Its use is confined to the Compound Nominal sentence, where the subject precedes the verb, but only when the verb is intransitive or passive. There is no equivalent form in English, for it is often used where we should employ a participle, and it can also be translated by the indicative, present or past.

The following verbs take the pseudo-participle when the subject precedes the verb (Compound Nominal sentence, see p. 12).

1. Passives.

Ex. *fend zebau* The nose is stopped up.

2. Intransitives.

Ex. *yau hau* Old age advances.

3. Verbs of Condition when they denote the continuation of the condition (*meḥ* To be full).

Ex. [hieroglyphs] *er-khemt-y ḥer-y yu-y meḥkuy* A third of me [added] to me, then I am full.

4. [hieroglyph] *kheper* in all its meanings.

Ex. [hieroglyphs] *teny kheper* Old age comes to pass.

Exception. The verb [hieroglyph] *rekh* To know, is in the pseudo-participle form with both active and passive meanings. This is one of the few verbs in which the pseudo-participle has an active-transitive meaning.

Ex. [hieroglyphs] *yu-y rekhkuy* It is that I know.

6. COMPOUNDS WITH AUXILIARY VERBS.

Yu sedemef.

The verb [hieroglyph] *yu* is used with either the Sedem-ef or Sedemn-ef forms. It may be translated, "It is that." It is generally used at the beginning of a paragraph.

Ex. [hieroglyphs] *yu sedem-ef* It is that he hears.

[hieroglyphs] *yu sedem neter* It is that the god hears (cf. the French "C'est que j'entends ").

(1) *Yu-ef sedemef.*

When the pronoun is added to the auxiliary verb as well as to the verb, it gives the meaning of "accustomed to."

Ex. ⟨hieroglyphs⟩ *yu-y sedem-y* I am accustomed to hear.

(2) The verb ⟨hieroglyph⟩ *un* To be, is used in the same. manner as ⟨hieroglyph⟩ *yu,* and with the same meaning.

(3) The verb ⟨hieroglyph⟩ *āḥān,* which means literally To stand or arise, precedes the verb. It can be translated "Then." The active voice of transitive verbs follows ⟨hieroglyph⟩ *āḥān* in the *sedemn-ef* form; intransitives take the pseudo-participle, while passives follow in the uninflected passive form (see p. 65, 9. I.).

Ex. ⟨hieroglyphs⟩ *āḥān sedemen ḥatï-ā* Then the prince heard.

⟨hieroglyphs⟩ *āḥān ḥem-ef uza em ḥetep* Then His Majesty went in peace.

If the subject of the sentence is a pronoun, it is attached to ⟨hieroglyph⟩ *āḥān.*

Ex. ⟨hieroglyphs⟩ *āḥān-y khent kuy* Then I sailed up.

(4) The auxiliaries 〔glyphs〕 *yun*, 〔glyphs〕 *peren*, are employed like 〔glyphs〕 *āḥān*.

(5) The verb 〔glyph〕 *yr* To do or Make, takes the infinitive after it.

Ex. 〔glyphs〕 *yry shemt* I went (lit. I made a going).

(6) □ 〔glyph〕 *pu*, which is in reality the demonstrative pronoun "This," is compounded with the verb as an auxiliary. It invariably follows the verb, and may be translated by "It is," or "It is that."

Ex. 〔glyphs〕 *sedem-ef pu* It is he who hears, or, It is that he hears.

7. THE INFINITIVE.

The infinitive is sometimes masculine, sometimes feminine. The masculine form has no special ending, the feminine form ends in ⌒ *t*.

Ex., masc. 〔glyphs〕 *sedem* To hear.

〔glyphs〕 *kheper* To exist.

fem. 〔glyphs〕 *pert* To go out.

〔glyphs〕 *sement* To make firm.

a. Masculine forms are:

    ii lit.

    ii ae gem.

    iii lit.

    iv lit.

    v lit.

    caus ii ae gem.

    caus. iii lit.

b. Feminine forms are :

    iii ae inf.

    iv ae inf.

    caus. ii lit.

The irregular verbs ⳤ *erdyt* To give, 𓏲𓂻 *yyt* To go.
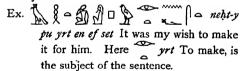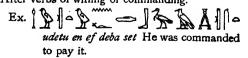
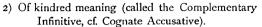*c.* Forms either masculine or feminine are :

    v ae inf.

    caus. iii ae inf.

Uses of the Infinitive.

I. As a substantive (cf. use of infinitive with article in German and Greek).

a. As subject—

    Ex. 𓀀𓏤𓂋𓅱𓏭𓏤𓏲𓂋 *neht-y pu yrt en ef set* It was my wish to make it for him. Here ⳤ *yrt* To make, is the subject of the sentence.

b. As object—

1) After verbs of willing or commanding.

    Ex. 𓇋𓊛𓂋𓅱𓏏𓈖𓆑𓂧𓃀𓄿𓏏 *udetu en ef deba set* He was commanded to pay it.

2) Of kindred meaning (called the Complementary Infinitive, cf. Cognate Accusative).

Ex. [hieroglyphs] *khenen-sen khent* They rowed (lit. They rowed a rowing).

[hieroglyphs] *en muten ys Tety mutet* But Teta dies not (lit. Dies not dying).

[hieroglyphs] *mest ef mesut* He is born (lit. He is born a birth).

c. As possessive—

Ex. [hieroglyphs] *heru en set teka em het-neter* The day of lamp-lighting in the temple.
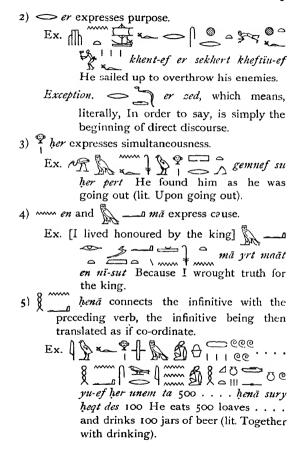
II. Governed by an adjective.

Ex. [hieroglyphs] *nefer medu* Excellent [in] speaking.

III. Governed by a preposition.

When used with certain prepositions it gives them a special meaning.

1) [hieroglyph] *em* with the infinitive denotes time.

Ex. [They were astonished] [hieroglyphs] *em yyt* when they came.

2) ⬭ *er* expresses purpose.

Ex. [hieroglyphs] *khent-ef er sekhert kheftiu-ef* He sailed up to overthrow his enemies.

Exception. [hieroglyphs] *er zed*, which means, literally, In order to say, is simply the beginning of direct discourse.

3) �🏺 *her* expresses simultaneousness.

Ex. [hieroglyphs] *gemnef su her pert* He found him as he was going out (lit. Upon going out).

4) ∿∿∿ *en* and [hieroglyph] *mā* express cause.

Ex. [I lived honoured by the king] [hieroglyphs] *mā yrt maāt en ni-sut* Because I wrought truth for the king.

5) [hieroglyph] *henā* connects the infinitive with the preceding verb, the infinitive being then translated as if co-ordinate.

Ex. [hieroglyphs] *yu-ef her unem ta* 500 .... *henā sury heqt des* 100 He eats 500 loaves .... and drinks 100 jars of beer (lit. Together with drinking).

IV. Absolutely, as an explanatory clause to a sentence.

Ex. [hieroglyphs] *yrn-es em menu-es en yt-es Ymen yrt en ef tekhenuï uruï* She made [it] as her monument for her father Amen, making for him two great obelisks.

8. SEDEMT-EF.

This is so called because it consists of a form ending in ⌒ *t*, followed by its subject, and it can also govern an object.

Ex. [hieroglyphs] *khepert meny* The death took place (lit. The happening of the death).

[hieroglyphs] *my udet then Hor* As Horus placed thee (fem.).

It is used in a dependent clause when the subject is different from the subject of the preceding clause.

Ex. "They were astonished when they came;" the subjects of both clauses being the same, the infinitive is used, [hieroglyphs] *em yyt* "when they came." But in the sentence, "I was astonished when they came," the two clauses having different subjects, the *sedemt-ef* form is used, [hieroglyphs] *em yyt-sen* "when they came."

It can be translated by the adverb "When," when it begins the sentence.

Ex. [On New Year's Day] ⬚⬚⬚⬚⬚⬚⬚⬚⬚⬚

kheft erdyt per-en neb-ef when the house gives (gifts) to its master.

⬚⬚⬚⬚⬚⬚⬚⬚⬚⬚

erdyt-y uat en redy-y demyn-y ynbu ḥeqa When I had given the road to my feet (i.e. when I had run) I came to the Prince's Walls.

9. THE PASSIVE.

I. *Uninflected.*

This is a difficult form to recognize, as it is written exactly like the active, and can only be distinguished by the context.

Ex. ⬚⬚⬚⬚⬚⬚⬚⬚ *mes en ek kheredu khemt* Three children are born to thee (lit. Are born to thee children three).

II. *With* ⬚⬚ *tu.*

The passive is generally indicated by adding the syllable ⬚⬚ *tu* to the root of the verb after the determinative.

Ex. ⬚⬚⬚⬚⬚⬚ *sedemtu-ef* He is heard.

10. PARTICIPLES. See p. 71.

The participles occur in the active and passive, and in the past and present They can be translated by a

F

relative clause when the relative is in the nominative, i.e. Who, Which.

The participles are used—

    1. Like adjectives.

        Ex. � hieroglyphs *dut yryut er ef* The wrong done against him.

    2. Like substantives.

        Ex. hieroglyphs *mest thay* One (fem) who has borne a boy.

        hieroglyphs *sedemyu* The listeners.

11. RELATIVE FORMS.*

Masc.	Fem.
Sedemu-ef.	Sedemt-ef.
Sedemun-ef.	Sedemtn-ef.

The N-form is here used for the past.

These forms are used indifferently according to the gender required ; therefore *sedemu-ef* or *sedemun-ef* denote persons, and *sedemt-ef* or *sedemtn-ef* denote things, the feminine being used for the neuter.

These forms are used in relative sentences where the relative is not a nominative. They are employed as:—

    1. Subject.

    2. Object.

---

* The verbs hieroglyphs (and hieroglyphs) are used in the relative form to negative a relative sentence ; they then take after them a special form known as the " predicative form " For both genders it is the simple stem of the verb, with hieroglyph sometimes added.

3. In the genitive.

4. After a preposition.

Ex. [hieroglyphs] *nefer yrert-y en-ek*
That which I do to thee is good.

[hieroglyphs] *mer ynent ḥāp* Overseer of that which the Nile brings.

[hieroglyphs] *kheft zedeten-ef ym*
According to that which he had said about it.

Sedemuf denotes persons.

Ex. [hieroglyphs] *ḥesesu neb-ef* He who is praised of his lord.

[hieroglyphs] *unenu sendef khet khasut* He whose fear [is upon] those who walk the deserts.

12. VERBAL ADJECTIVE.

The verbal adjective is employed both as adjective and substantive.

Ex. [hieroglyphs] *sa-y neb se-rudetifi tash pen* Every son of mine who shall make this boundary increase.

[hieroglyphs] *em yakhet en se-demtifi* As a splendid thing for him who will hear it.

13. IMPERSONAL FORM.

The verb used impersonally, i.e. without a subject, is not infrequent. It can be translated in the same way as the French "On," or the German "Man."

The passives are usually employed in this sense.

Ex. ⟨glyphs⟩ *rhtw* It is known.

This impersonal is often a respectful designation of the King.

14. CAUSATIVE FORM.

The causative is formed by adding the prefix ⟨glyph⟩ *s* to the root of the verb.

Ex. ⟨glyphs⟩ *menkh* To be excellent; ⟨glyphs⟩ *se-menkh* To cause to be excellent; ⟨glyphs⟩ *rekh* To know; ⟨glyphs⟩ *se-rekh* To cause to know.

In verbs beginning with ⟨glyph⟩ *u*, the ⟨glyph⟩ *u* is sometimes omitted in the causative form.

Ex. ⟨glyphs⟩ *usekh* To be broad; ⟨glyphs⟩ *se-sekh* To cause to be broad.

15. FUTURE.

The future can be formed by the auxiliary ⟨glyph⟩ followed by ⟨glyph⟩ and the infinitive.

Ex. ⟨glyphs⟩ *yu-ef er sedem* He will hear.

CHAPTER XIII.

NOTES ON SYNTAX.

A FEW notes on the syntax of the substantive are given here.

I. *The Absolute Substantive.*

When the substantive stands alone without a verb or a preposition it is said to be "absolute." This is the case—

1. In designations of time.

> Ex. ⟨hieroglyph⟩ ⊙ 〰 *try en* At the time of (lit. Time of).
>
> ⟨hieroglyph⟩ *rā neb* Every day (lit. Every sun).
>
> ⟨hieroglyph⟩ *ybd 4* In the fourth month (lit. Month 4). The absolute substantive is known in English and is used in dates, as when we begin a letter or document "the 21st day of October."

2. In designations of place.

> Ex. ⟨hieroglyph⟩ *khent* In front.
>
> ⟨hieroglyph⟩ *meḥt* North.

3. In expressions with ⊚ *sep* Time.

> Ex. [hieroglyphs] *sep* 4 Four times.

4. When following an adjective, and limiting its
   application.

> Ex. [hieroglyphs] *yqer sekheru* Ex-
> cellent [in] plans
>
> [hieroglyphs] *maā kheru* True [of] voice.

II. *Apposition and Co-ordination.*

The substantive explaining stands after the one
explained.

The following peculiar cases are important—

1. When specifying material, the quality and nature
   stand first, the noun or object comes second.

> Ex. [hieroglyphs] *yner ḥez qres* A
> sarcophagus of white stone (lit. White
> stone, a sarcophagus).

2. When specifying locality.

> Ex. [hieroglyphs] *Ta-ur Abdu* Abydos
> [of the nome] of Thinis (lit. Thinis,
> Abydos).

3. When specifying number and measure.

> Ex. [hieroglyphs] *ḥeqet qeby* 22 Twenty-
> two jars of beer (lit. Beer, jars 22).

Co-ordinated words are generally left unconnected.

Ex. ⟨glyphs⟩ *shemā meḥt* South and North.

If the things are closely connected they are united by the preposition ⟨glyph⟩ *ḥer*.

Ex. *zā ḥer ḥuyt* Storm and wind (lit. Storm upon wind).

The preposition ⟨glyph⟩ *ḥenā* permits each of the connected words to stand forth individually, each being of equal importance, like our "as well as."

Ex. ⟨glyphs⟩ *yt-ef ḥenā mutef* His father as well as his mother.

III. *Emphasis.*

When the subject of the simple sentence with a verbal predicate is emphatic, it is usual to employ the form of sentence with ⟨glyph⟩ followed by a substantive, after which comes a participle as predicate. If the subject is fem. or plur., the participle does not always agree in gender or number. When the subject is a pronoun, the later absolute pronoun (⟨glyphs⟩, &c.) is used. ⟨glyphs⟩ *yn ḥem-ka en se s-rud khetu-ef* It is the Ka-servant of a man who perpetuates his offerings.

EXERCISES.

I.

Write in alphabetic signs—

āa		pa		ka		ua
nu		shu		su		nefer
per		yb		ḥer		kheper
ḥetep		ur		yn		mes
user		āḥā		āḥa		neter

II.

Write with the phonetic complement—

kem		sha		su		men
ānkh		khā		my		un
kha		pekher		ma		neḥ
nezem		ḥem		seba		sedem
shems		gem		za		zeser

III.

Sometimes the phonetic complement is the first or the middle consonant.

ḥeqa   uz   resy

IV.

Give the transliteration and syllabic forms of—

V.

Put the correct determinatives to—

	ta, Land.	*neter*, A god.
	āq, To enter.	*snef*, Blood.
	khed, To travel.	*neḥebt*, Neck.
	yneb, Wall.	*Ḥāp*, Nile.
	shu, Free from.	*netert*, Goddess
	remth, People.	*khered*, Child.
	per, To go out.	*mut*, Mother.
	ḥemt, Woman.	*kem*, Black.
	merḥet, Oil.	*shu*, Dry.
	mer, Pyramid.	*ser*, Prince.

VI.

Translate—

I hear.   Thou lovest   He goes.
We dig.   You speak.   They follow.

VII.

They go to [the] king.   He gives bread to his son.
₂ ₁   ₂ ₁   ₂ ₁
yu en   *rdy   ta*   *sa*

Love [ye] your father.   He married me to his
           ₂   ₁   ₂   ₁
mer   *meny*   *em*

daughter.   He found it.   I made [the] monuments
                ₂   ₁   ₂   ₁
                gem   *yrn*   *menu*

of [the] gods.   He leads me.   His majesty commanded
₁   ₂   ₁   ₃   ₂   ₁
nu   *neteru*   *seshem*   *hem*   *uz*

to-dig this canal.   Never came one like him upon
             ₂   ₁
shad   *mer*   *en-sep*   *ha*   *myty*

this land.   [A] going it-is-that this peasant made.
₂   ₁   ₃   ₂   ₁
khast   *shemt*   *sekhti*   *yri.*

VIII.

The direct and indirect genitive—

[The] wife of [the] king.   [The] son of his body.
           d.g.   *i.g.*

Lord of [the] Two Lands.   Another remedy of
       d.g.   *i.g.*

causing [the] hair to-grow.   Mother of [the] majesty
₁   ₃   ₂

of [the]-King-of-Upper-and-Lower-Egypt (*ni-sut byt*).
Water of (plu.) natron.   I heard voices [and the]
lowing of cattle.

IX.

Adjectives—

His eldest daughter.   It-is [a] good land.   All
taste departs.   [The] strong bull.   [The] two great
doors.

X.

Numerals—

Five years.   [The] first day.   One hundred [and]
fifty thousand six hundred [and] fourteen.   Ten men.
Twelve bulls.   One thousand [and] three.   [The]
third child.

XI.

Under [the] majesty of [the]-King-of-the-South-
and-North.   He sailed upon it.   I speak unto you.
He said he would-fight with me.   He [shall] not
come-forth therefrom.   Anoint therewith.   [The]
gods rejoiced (lit. under joy) in my time (Nominal
sentence).   Living for-ever unto eternity.   Behold,
I [am] before thee.   After he had-found it stopped-
up with stones.   I did-more (lit. went-beyond) that-
which-was-done formerly.   Lay [it] upon [the] place
of this hair after it has-been-taken-out.   It was-
brought immediately.   After it-had-become evening.

XII.

He gave me milk. My statue was ornamented
with gold, its apron with electrum. Give praise unto
my statue. In order-to-cause-that thou mayest-know.
He found [a] man standing upon [the] banks. [The]
king's children gave me their hands. Sprinkle it with
water (plu.) of natron. Bend thy back unto thy chief.
[A] son who-hears [is] as [the] Followers of Horus.
I passed one hundred [and] ten years in life. At
day-break I reached Peten. Food was brought for
me from [the] palace. He [did] not answer these
princes, he answered this peasant. His majesty
commanded [that] I go to this desert. This army
came, it cut-to-pieces [the] land of [the] Bedaween.
[The] mouth is-silent, it [does] not speak.

XIII.

Notes.—1. Absolute substantive, read *ḥat sep.* 2.
Tepi, lit. "First of," elliptical for "First month of."
3. The throne name of a king is always compounded
with Ra, which is written first though read last; this

name is read Menkheper-Ra. 4. Sedemt-ef form.
5. Pseudo-participle. 6. The preposition *her* takes
the phonetic complement before a suffixed pronoun.
7. This word should be *kheftiu*, from *kheft*, "Oppo-
site," *kheftï*, "He who is opposite," *kheftiu*, "Those
who are opposite," i.e. adversaries.

XIV.

Notes.—1. *Sedemef* used as subjunctive after *erdy*.
2. Fem. sing. after a collective noun. 3. Dual. 4. In-
verted order of words; direct genitive. 5. Pseudo-
participle. 6. For ⟨ ⟩ 7. Proper name.

VOCABULARY.

English-Egyptian.

Abydos		*Abdu*
After		*em-khet*
Age, Old		*yaut*
Ale		*ḥeqt*
All		*neb*
Altar		*khaut*
Amen (a god)		*Ymen*
And		*ḥenā*
Anher (a god)		*Anher*
Anoint		*ureḥ*
Another		*ky*
Answer		*usheb*
Appear		*khā*
Apron		*shendyt*

Army		*meshā*
As		*em*
Back		*sa*
Bank		*meryt*
Be, To		*un*
" "		*kheper*
Beautiful		*nefer*
Become, To		*kheper*
Bedaween		*ḥeriu shā*
Before		*em-baḥ*
Behold		*mā*
Bend		*khems*
Birth		*mest*
Black		*kem*
Blood		*snef*
Boat		*aept*
Body		*khet*

Born, To be		*mes*
Breac		*ta*
Bring		*yn*
Bull		*ka*
Canal		*mer*
Cattle		*menment*
Cause, To		*erdy*
Chief		*hery zaza*
,,		*hati-ā*
Child		*khered*
Circumference		*qed*
Come, To		*yu*
,, ,,		*ha*
Come forth, To		*per*
Command, To		*uz*
Cut to pieces, To		*ba*
Daughter		*sat*

Day		ḥeru
,,		sesu (in dates)
,,		rā
Day-break		ḥez en ta
Depart, To		shem
Desert		khast
Dig, To		shad
Do, To		yr
Doors (dual)		ruti
Dry		shu
Eight		khemen
Eldest	or	ur, semsu
Electrum		zam
Empty		shu
Enemy		kheftiu
Enter		āq
Establish ·		men
Eternity		neḥeḥ

Evening		*mesheru*
Ever (for ever)		*zet*
Father		*yt*
Festival		*heb*
Fifty		
Fight, To		*āha*
Find, To		*gem*
Firm, To be		*men*
First	or	*tepi*
Five	or	*dua*
Follow, To		*shems*
Food		*shab*
Formerly		*zer-bah*
Four		*fedu*
Fourteen		
Free [from]		**shu**
From		*em*

Give, To		*erdy*
Glad, To be		*au yb*
Go, To	or	*yu* or *yy*
Go beyond, To		*sen*
Go out, To		*per*
God		*neter*
Gold		*neb*
Good		*nefer*
Great		*āa*
"		*ur*
Grow		*rud*
Hair		*shenu*
Hand		*det*
Harvest		*shemu*
He		*ef*
He		*entef*
Hear		*sedem*

Heart		*yb'*
Her (acc.)	... or ...	*set* or *si*
„ (poss.)		*es*
Him		*su*
His		*ef*
Horus (a god)		*Ḥer*
House		*per*
„		*ḥet*
Hundred		*shet*
I	..., ..., or ...	*y*
„		*ynuk*
If	..., ...	*yr, my*
Immediately		*ḥer-ā*
In		*em*
In front of		*khent*
It	... or ...	*set* or *si*
Its		*es*

It is that		*yu*
Joy		*reshut*
King		*nï-sut*
„ of Upper Egypt		*nï-sut*
„ of Lower Egypt		*byti*
Know, To		*rekh*
Land		*ta*
Lay, To		*erdy*
Lead, To		*seshem*
Life		*ānkh*
Light		*hez*
Like		*my* or *mytï*
Live, To		*ānkh*
Lord		*neb*
Love, To		*mer*
Lowing		*nemy*
Majesty		*hem*

Make, To		*yr*
Man		*se*
Marry		*meny*
Me	or	*uy*
Milk		*yrtet*
Monuments		*menu*
Mother		*mut*
Mouth		*re*
My	, ,	*y*
Natron		*ḥesmen*
Neck		*neḥebt*
Never		*en-sep*
Nile		*Ḥāp*
Nine		*pesez*
North		*meḥt*
Northern		*meḥtı*
Not	or	*en* or *nen*

Of		*en* (decl.)
,,		*em* (indecl.)
Offering		*ḥetep*
Oil		*merḥet*
One		*uā*
Our		*en*
Overlay, To		*se-kher*
Overseer		*mer*
Palace		*āḥā*
Pass, To (of time)		*yth*
,, ,,		*yr*
Peasant		*sekhtï*
People		*remth*
Peten (a country)		*Peten*
Place		*set*
Praises		*ḥeknu*
Prince		*ser*

Pyramid		*mer*
Ra (a god)		*Rā*
Raise, To		*thes*
Reach, To		*peḥ*
Red		*desher*
Remedy		*pekhert*
Road		*uat*
Ruler		*ḥeqa*
Sacred		*zeser*
Sail, To		*seqed*
Satisfy, To		*ḥetep*
Say, To		*zed*
Second		*sennu*
Seven		*sefekh*
She		*es*
,,		*entes*
Shine		*khā*

Silent, To be		*ger*
Six		*sys*
Slay		*sma*
Son		*sa*
Soul		*ba*
South		*shemā*
Southern		*resï*
Speak, To		*zed*
Sprinkle, To		*netesh*
Stand, To		*āḥā*
Statue		*tut*
Stone		*yner*
Stop up, To		*zeba*
Strength		*usert*
„		*nekht*
Strong		*user*
		nekht

Sweet		*nezem*
Take out, To		*fedy*
Taste		*dept*
Teach		*sba*
Ten		*met*
The		*pa*
Thee		*thu*
Their		*sen*
Them		*sen*
Then		*āḥā-en*
Therefrom		*ym*
Therewith		*ym*
These		*ypen*
,,		*na-en*
They		*sen*
Things		*ykhet*

This		*pen*
Thou		*ek*
,,		*entek*
Thousand		*kha*
Three	|||	*khemt*
Thy		*ek*
Time		*rek*
To		*en*
Together with		*ḥenā*
Travel north, To		*kheṭ*
Traverse, To		*za*
Tree		*khet*
Truth		*maāt*
Twelve	∩||	
Twenty	∩∩	
Twice		*sep sen*
Two	||	*sen'*
Under		*kher*
		kher

Unto		*er*
Upon		*her*
Us		*en*
Voice		*kheru*
Wall		*yneb*
Water		*mu*
We		*en*
Who		*enti* (decl.)
Wife		*ḥemt*
With (By means of)		*em*
Woman		*ḥemt*
Worthy		*ymakh*
Year		*renpet*
„ in dates		*ḥat sep*
You		*then*
„		*entthen*
Your		*then*

Egyptian-English.

Note.—Words which begin in transliteration with *e* are to be looked for under the first consonant, e.g. *entef* will be found under N, *emkhet* under M.

𓀀, 𓀁, 𓀂	*y*	I, my
𓄿𓅱	*yu*	It is that
𓂻𓅱 or 𓇋𓇋	*yu* or *yy*	To go, come
𓄣	*yb*	Heart
𓄣	*ymakh*	Worthy
𓇋𓅓	*ym*	Therefrom, therewith
𓇋𓈖	*yn*	To bring
𓇋𓈎	*ynuk*	I (emphatic)
𓇋𓈖𓃀	*yneb*	Wall
𓇋𓈖𓂋	*yner*	Stone
𓁹	*yr*	To do, to make; to pass (of time)
𓇋𓁹	*yr*	If
𓇋𓁹𓏏	*yrtet*	Milk
𓇋𓐍𓏏	*ykhet*	Things

	yt	Father
	yth	To pass (of time)
	āa	Great
	ānkh	Life, to live
	āḥa	To fight
	āḥā	To stand
	āḥā	Palace
	āq	To enter
	uat	Road, way
	uy	Me
	uā	One
	un	To be
	ur	Great, eldest
	ureḥ	To anoint
	user	Strong
	usheb	To answer
	uz	To command

ba	Soul
ba	To cut to pieces
bytï	King of Lower Egypt
pa	The (masc.)
per	House
per	To go out, to come forth
pen	This (masc.)
peḥ	To reach
pekhert	Remedy.
pesez	Nine
Peten	Peten (a country)
f	He, his
fedu	Four
fedy	To take out
em	As, in, to, with
maāt	Truth, righteousness
my	Like
myti	Like

my	If
mā	Behold
māten	Sheikh, chief
mu	Water
mut	Mother
em-bah	Before, in front of
men	Firm
meny	To marry
menu	Monuments
menment	Cattle
mer	Overseer
mer	Canal
mer	Pyramid
mer	To love
meryt	Bank
merhet	Oil
em-khet	After
mes	To be born

	meshā	Army
	mesheru	Evening
	met	Ten
	en	To
	en	Not
	en	We, us, our
	ni̇-sut	King
	nu	Of (plur.)
	neb	Lord ; every, all
	neb	Gold
	nefer	Good, beautiful
	nemy	Lowing
	neḥebt	Neck
	neḥeḥ	Eternity
	nekht	Strength, strong, powerful
	en-sep	Never
	entef	He
	enten	We
	entek	Thou (masc.)

	entes	She
	entsen	They
	neter	God
	netert	Goddess
	netesh	Sprinkle
	enteth	Thou (fem.)
	entthen	You
	nezem	Sweet
	er	To
	re	Mouth
	Rā	Ra (a god)
	rutï	Two doors
	rud	To grow
	remth	People
	ren	Name
	{ *renpet* { *hat sep*	Year Regnal year
	rekh	To know
	resy	Southern

reshut	Joy	
rek	Time	
red	Foot	
erdy	To give, cause, lay	
ha	To come, to descend	
heru	Day	
ḥat sep	Regnal year	
ḥati̯-ā	Chief	
ḥā	Limb	
ḥāp	Nile	
ḥeb	Festival	
ḥemt	Woman, wife	
ḥem	Majesty	
ḥenā	Together with	
ḥer	Upon, because of	
Ḥer	Horus (a god)	
ḥer ā	Immediately	
ḥeriu shā	Bedaween	

	ḥer zaza	Chief
	ḥesmen	Natron
	ḥeqa	Ruler
	ḥeknu	Praises
	ḥetep	Offering, peace
	ḥez	Light, bright
	ḥez en ta	Daybreak
	kha	Thousand
	khast	Desert
	khā	To appear, to be crowned
	kheper	To be, to become
	khems	To bend
	khemen	Eight
	khemt	Three
	khent	In front of
	kher	Under
	kher	Under, to possess
	kheru	Voice

	kherp	To lead
	khet	Tree, wood, branch
	khered	Child
	khet	Body
	es	She, her, it, its
	se	Man
	sa	Back
	sa	Protection
	sa	Son
	sat	Daughter
	sya	To recognize
	saq	To pull together
	sys	Six
	su	Him
	seba	To teach
	sefekh	Seven
	sep sen	Twice
	sma	To slay

sen	They, them, their
sen	To go beyond
sen	Two
snef	Blood
ser	Prince
sekher	To overlay
sekhtï	Peasant
sesh	To stretch out
seshem	To lead
seqed	To sail
set	Place
setyu	Bedaween
(see *nï-sut*)	
sedem	To hear
shab	Food
shad	To dig
shu	Dry
shu	Free from

	shem	To go, to depart
	shemā	South
	shems	To follow
	shenu	Hair
	shendyt	Apron
	shet	Hundred
	qed	Circumference
	gem	To find
	gemeḥ	To catch sight of
	ek	Thou
	ka	Ghost, spirit
	ka	Bull
	ky	Other
	kem	Black
	ta	Bread
	ta	Land, country
	tash	Boundary
	tyty	To trample

tut	Statue
tepï	First
thu	Thee (masc.)
then	Thee (fem.)
then	You, your
thes	To raise
dua	Five
dept	Taste
desher	Red
det	Hand
za	To traverse to cross
zam	Electrum
zeba	To stop up
zer-baḥ	Formerly
zeser	Sacred
zet	For ever
zed	To speak, to say

SEDEMEF I AND II (p. 55)

men-y	I remain
men-ek	Thou remainest
men-eth	
men-ef	He remains
men-es	She remains
men-en	We remain
men-then	You remain
men-sen	They remain

SEDEMYÑEF (p. 56)

menyn-y	I remain
menyn-ek	Thou remainest
menyn-eth	
menyn-ef	He remains
menyn-es	She remains
menyn-en	We remain
menyn-then	You remain
menyn-sen	They remain

YU SEDEMEF (p. 58)

yu men-y	It is that I remain
yu men-ek	It is that thou remainest
yu men-eth	
yu men-ef	It is that he remains
yu men-es	It is that she remains
yu men-en	It is that we remain
yu men-then	It is that you remain
yu men-sen	It is that they remain

FUTURE (p. 63)

yu-y er men	I shall remain
yu-ek er men	Thou wilt remain
yu-eth er men	
yu-ef er men	He will remain
yu-es er men	She will remain
yu-en er men	We shall remain
yu-then er men	You will remain
yu-sen er men	They will remain

SEDEMNEF (p. 55)

menen-y	I remained
menen-ek	Thou remainedst
menen-eth	
menen-ef	He remained
menen-es	She remained
menen-en	We remained
menen-then	You remained
menen-sen	They remained

SEDEMKHEREF (p. 56)

menkher-y	I remain
menkher-ek	Thou remainest
menkher-eth	
menkher-ef	He remains
menkher-es	She remains
menkher-en	We remain
menkher-then	You remain
menkher-sen	They remain

YU-EF SEDEMEF (p. 59)

yu-y men-y	I am wont to remain
yu-ek men-ek	Thou art wont to remain
yu-eth men-eth	
yu-ef men-ef	He is wont to remain
yu-es men-es	She is wont to remain
yu-en men-en	We are wont to remain
yu-then men-then	You are wont to remain
yu-sen men-sen	They are wont to remain

RELATIVE FORM ▭ (To fill) (p. 66).

meḥt-y	That which I fill
meḥt-ek	That which thou fillest
meḥt-eth	
meḥt-ef	That which he fills
meḥt-es	That which she fills
meḥt-en	That which we fill
meḥt-then	That which you fill
meḥt-sen	That which they fill

IMPERATIVE

men	Remain thou
menu	Remain ye

PSEUDO-PARTICIPLE (p. 57)

menkuy	I remain
menthy	Thou remainest
men	He remains
menthy	She remains
menuïen	We remain
mentiuni	You remain
menu	They remain
menthy	

PASSIVE ▭ meḥ To fill. (p. 36)

meḥtu-y	I am filled
meḥtu-ek	Thou art filled
meḥtu-eth	
meḥtu-ef	He is filled
meḥtu-es	She is filled
meḥtu-en	We are filled
meḥtu-then	You are filled
meḥtu-sen	They are filled

INFINITIVE (p. 60).

men	To remain

CAUSATIVE (p. 68).

se-ment	To cause to remain

PARTICIPLES ▭ (To fill) (p. 66).

meḥ	Having filled
meḥu	Filling
meḥ	Being filled
meḥu	Having been filled

SEDEMEF I (p. 55)

	qeb-y	I am cool
	qeb-ek	Thou art cool
	qeb-eth	
	qeb-ef	He is cool
	qeb-es	She is cool
	qeb-en	We are cool
	qeb-then	You are cool
	qeb-sen	They are cool

SEDEMEF II (p. 55)

	qebeb-y	I am cool
	qebeb-ek	Thou art cool
	qebeb-eth	
	qebeb-ef	He is cool
	qebeb-es	She is cool
	qebeb-en	We are cool
	qebeb-then	You are cool
	qebeb-sen	They are cool

SEDEMNEF (p. 55)

	qebeben-y	I was cool
	qebeben-ek	Thou wert cool
	qebeben-eth	
	qebeben-ef	He was cool
	qebeben-es	She was cool
	qebeben-en	We were cool
	qebeben-then	You were cool
	qebeben-sen	They were cool

IMPERATIVE

	qebeb	Be (thou) cool
	qebeb-u	Be (ye) cool

SEDEMYNEF (p. 56)

	qebyn-y	I am cool
	qebyn-ek	Thou art cool
	qebyn-eth	
	qebyn-ef	He is cool
	qebyn-es	She is cool
	qebyn-en	We are cool
	qebyn-then	You are cool
	qebyn-sen	They are cool

SEDEMRHEREF (p. 56)

	qebkher-y	I am cool
	qebkher-ek	Thou art cool
	qebkher-eth	
	qebkher-ef	He is cool
	qebkher-es	She is cool
	qebkher-en	We are cool
	qebkher-then	You are cool
	qebkher-sen	They are cool

PSEUDO-PARTICIPLE (p. 57)

	qebkuy	I am cool
	qebthy	Thou art cool
	qebu (or *qeby*)	He is cool
	qebthy	She is cool
	qebuien	We are cool
	qebtiuni	You are cool
	qebu	They are cool
	qebthy	

YU-SEDEMEF (p. 58)

	yu qeb-y	It is that I am cool
	yn qeb-ek	It is that thou art cool
	yu qeb-eth	
	yu qeb-ef	It is that he is cool
	yu qeb-es	It is that she is cool
	yu qeb-en	It is that we are cool
	yu qeb-then	It is that you are cool
	yu qeb-sen	It is that they are cool

YUEF-SEDEMEF (p. 59)

	yu-y qebeb-y	I am wont to be cool
	yu-ek qebeb-ek	Thou art wont to be cool
	yu-ek qebeb-eth	
	yu-ef qebeb-ef	He is wont to be cool
	yu-es qebeb-es	She is wont to be cool
	yu-en qebeb-en	We are wont to be cool
	yu-then qebeb-then	You are wont to be cool
	yu-sen qebeb-sen	They are wont to be cool

PASSIVE 𓄞 TO BE SEEN (p. 66)

	maatu-y	I am seen
	maatu-ek	Thou art seen
	maatu-eth	
	maatu-ef	He is seen
	maatu-es	She is seen
	maatu-en	We are seen
	maatu-then	You are seen
	maatu-sen	They are seen

FUTURE (p. 68)

	yu-y er ma	I shall see
	yu-ek er ma	Thou wilt see
	yu-eth er ma	
	yu-ef er ma	He will see
	yu-es er ma	She will see
	yu-en er ma	We shall see
	yu-then er ma	You will see
	yu-sen er ma	They will see

RELATIVE FORM (p. 66)

	maat-y	That which I see
	maat-ek	That which thou seest
	maat-eth	
	maat-ef	That which he sees
	maat-es	That which she sees
	maat-en	That which we see
	maat-then	That which you see
	maat-sen	That which they see

INFINITIVE (p. 60)

	qebeb	To be cool
	ma	To see

CAUSATIVE (p. 68)

	se-qebeb	To cause to be cool
	se-maa	To cause to see

PARTICIPLES (p. 66)

m.		*ma*	
f.		*mat*	Having seen
pl.		*mau*	
		maa (or *ma*)	Seeing
m.		*maau*	Seen
f.		*mat*	

SEDEMEF I and II (p. 55)			SEDEMYNEF (p. 56)			YU-SEDEMEF (p. 58)			FUTURE (p. 68)		
	sedem-y	I hear		sedemyn-y	I hear		yu sedemy	It is that I hear		yu-y er sedem	I shall hear
	sedem-ek	Thou hearest		sedemyn-ek	Thou hearest		yu sedemek	It is that thou hearest		yu-ek er sedem	Thou wilt hear
	sedem-eth			sedemyn-eth			yu sedemeth			yu-eth er sedem	
	sedem-ef	He hears		sedemyn-ef	He hears		yu sedemef	It is that he hears		yu-ef er sedem	He will hear
	sedem-es	She hears		sedemyn-es	She hears		yu sedemes	It is that she hears		yu-es er sedem	She will hear
	sedem-en	We hear		sedemyn-en	We hear		yu sedemen	It is that we hear		yu-en er sedem	We shall hear
	sedem-then	You hear		sedemyn-then	You hear		yu sedemthen	It is that you hear		yu-then er sedem	You will hear
	sedem-sen	They hear		sedemyn-sen	They hear		yu sedemsen	It is that they hear		yu-sen er sedem	They will hear

SEDEMNEF (p. 55)			SEDEMKHEREF (p. 56)			YU-EF SEDEMEF (p. 59)			RELATIVE FORM (p. 66)		
	sedemny	I heard		sedemkher-y			yu-y sedem-y	I am wont to hear		sedemt-y	That which I hear
	sedemn-ek	Thou heardst		sedemkher-ek	Hear thou		yu-ek sedem-ek	Thou art wont to hear		sedemt-ek	That which thou hearest
	sedemn-eth			sedemkher-eth			yu-eth sedem-eth			sedemt-eth	
	sedemn-ef	He heard		sedemkher-ef	Let him hear		yu-ef sedem-ef	He is wont to hear		sedemt-ef	That which he hears
	sedemn-es	She heard		sedemkher-es	Let her hear		yu-es sedem-es	She is wont to hear		sedemt-es	That which she hears
	sedemn-en	We heard		sedemkher-en			yu-en sedem-en	We are wont to hear		sedemt-en	That which we hear
	sedemen-then	You heard		sedemkher-then	Hear ye		yu-then sedem-then	You are wont to hear		sedemt-then	That which you hear
	sedemen-sen	They heard		sedemkher-sen	Let them hear		yu-sen sedem-sen	They are wont to hear		sedemt-sen	That which they hear

IMPERATIVE			PSEUDO-PARTICIPLE (p. 57)			PASSIVE (p. 66)			INFINITIVE (p. 60)		
	sedem	Hear thou		sedemkuy	I hear		sedemtu-y	I am heard		sedem	To hear
	sedem-ef	Let him hear		sedemthy	Thou hearest		sedemtu-ek	Thou art heard			
	sedem-es	Let her hear		sedemy	He hears		sedemtu-eth			CAUSATIVE (p. 68)		
	sedem-u	Hear ye		sedemthy	She hears		sedemtu-ef	He is heard		se-sedem	To cause to hear
	sedem-sen	Let them hear		sedemuïen	We hear		sedemtu-es	She is heard			
				sedemtüuni	You hear		sedemtu-en	We are heard		PARTICIPLES (p. 66)		
				sedemu	They (m.) hear		sedemtu-then	You are heard	Sing.		
				sedemthy	They (f.) hear		sedemtu-sen	They are heard	m.	sedemu	Hearing
									f.	sedemt	or
								Plur.		Heard
								m.	sedemyu	
								f.	sedemynt	

Sedemef I (*p.* 55)			Sedeminef (*p.* 56)			Yu-sedemef (*p.* 58)			Future (*p.* 68)		
	mery-y	I love		*meryn-y*	I love		*yu mer-y*	It is that I love		*yu y er mert*	I shall love
	mer-ek	Thou lovest		*meryn-ek*	Thou lovest		*yu mer-ek*	It is that thou lovest		*yu-ek er mert*	Thou wilt love
	mer-eth			*meryn-eth*			*yu mer-eth*			*yu-eth er mert*	
	mer-ef	He loves		*meryn-ef*	He loves		*yu mer-ef*	It is that he loves		*yu-ef er mert*	He will love
	mer-es	She loves		*meryn-es*	She loves		*yu mer-es*	It is that she loves		*yu-es er mert*	She will love
	mer-en	We love		*meryn-en*	We love		*yu mer-en*	It is that we love		*yu-en er mert*	We shall love
	mer-then	You love		*meryn-then*	You love		*yu mer-then*	It is that you love		*yu-then er mert*	You will love
	mer-sen	They love		*meryn-sen*	They love		*yu mer-sen*	It is that they love		*yu-sen er mert*	They will love

Sedemef II (*p.* 55)			Sedemkheref (*p.* 56)			Yu-ef sedemef (*p.* 59)			Relative form (*p.* 66)		
	merer-y	I love		*merkher-y*	I love		*yu-y mer-y*	I am wont to love		*merert-y*	That which I love
	merer-ek	Thou lovest		*merkher-ek*	Thou lovest		*yu-ek mer-ek*	Thou art wont to love		*merert-ek*	That which thou lovest
	merer-eth			*merkher-eth*			*yu-eth mer-eth*			*merert-eth*	
	merer-ef	He loves		*merkher-ef*	He loves		*yu-ef mer-ef*	He is wont to love		*merert-ef*	That which he loves
	merer-es	She loves		*merkher-es*	She loves		*yu-es mer-es*	She is wont to love		*merert-es*	That which she loves
	merer-en	We love		*merkher-en*	We love		*yu-en mer-en*	We are wont to love		*merert-e,*	That which we love
	merer-then	You love		*merkher-then*	You love		*yu-then mer-then*	You are wont to love		*merert-then*	That which you love
	merer-sen	They love		*merkher-sen*	They love.		*yu-sen mer-sen*	They are wont to love		*merert-sen*	That which they love

Sedemnef (*p.* 55)			Pseudo-participle (*p.* 57)			Passive (*p.* 66)			Participles (*p.* 66)		
	mern-y	I loved		*merkhuy*	I love		*mertu-y*	I am loved		*mer*	Having loved
	mern-ek	Thou lovedst		*merthy*	Thou lovest		*mertu-ek*	Thou art loved		*mereru*	Loving
	mern-eth			*mery*	He loves		*mertu-eth*			*mery*	Loved
	mern-ef	He loved		*merth*	She loves		*mertu-f*	He is loved		*mereru*	Being loved
	mern-es	She loved		*meruien*	We love		*mertu-es*	She is loved			
	mern-en	We loved		*mertuuni*	You love		*mertu-en*	We are loved			
	meren-then	You loved		*meru*	They love		*mertu-then*	You are loved		Infinitive (*p.* 60)		
	neren-sen	They loved		*merthy*			*mertu-sen*	They are loved		*mert*	To love

Imperative		
	mer	Love thou
	mern	Love ye

Causative (*p.* 68)		
	se-mert	To cause to love

SEDEMEF I (p. 55)

	dy-y	I give
	dy-ek	} Thou givest
	dy-eth	
	dy-ef	He gives
	dy-es	She gives
	dy-en	We give
	dy-then	You give
	dy-sen	They give

SEDEMEF II (p. 55)

	dydy-y	I give
	dydy-ek	} Thou givest
	dydy-eth	
	dydy-ef	He gives
	dydy-es	She gives
	dydy-en	We give
	dydy-then	You give
	dydy-sen	They give

SEDEMNEF (p. 55)

	erdyn-y	I gave
	erdyn-ek	} Thou gavest
	erdyn-eth	
	erdyn-ef	He gave
	erdyn-es	She gave
	erdyn-en	We gave
	erdyn-then	You gave
	erdyn-sen	They gave

IMPERATIVE

	ymy	Give (thou)
	ymyu	Give (ye)

SEDEMYNEF (p. 56)

	erdy-yn-y	I give
	erdy-yn-ek	} Thou givest
	erdy-yn-eth	
	erdy-yn-ef	He gives
	erdy-yn-es	She gives
	erdy-yn-en	We give
	erdy-yn-then	You give
	erdy-yn-sen	They give

SEDEMKHEREF (p. 56)

Not known

PSEUDO-PARTICIPLE (p. 57)

	dykuy	I give
	dythy	Thou givest
	dyu (or *dyy*)	He gives
	dythy	She gives
	dynuen	We give
	dytiuni	You give
	dyu	} They give
	dythy	

YU SEDEMEF (p. 58)

	yu dy-y	It is that I give
	yu dy-ek	} It is that thou givest
	yu dy-eth	
	yu dy-ef	It is that he gives
	yu dy-es	It is that she gives
	yu dy-en	It is that we give
	yu dy-then	It is that you give
	yu dy-sen	It is that they give

YU-EF SEDEMEF (p. 59)

	yu-y dy-y	I am wont to give
	yu-ek dy-ek	} Thou art wont to give
	yu-eth dy-eth	
	yu-ef dy-ef	He is wont to give
	yu-es dy-es	She is wont to give
	yu-en dy-en	We are wont to give
	yu-then dy-then	You are wont to give
	yu-sen dy-sen	They are wont to give

PASSIVE (p. 66)

	dytu-y	I am given
	dytu-ek	} Thou art given
	dytu-eth	
	dytu-ef	He is given
	dytu-es	She is given
	dytu-en	We are given
	dytu-then	You are given
	dytu-sen	They are given

FUTURE (p. 68)

	yu-y er erdyt	I shall give
	yu-ek er erdyt	} Thou wilt give
	yu-eth er erdyt	
	yu-ef er erdyt	He will give
	yu-es er erdyt	She will give
	yu-en er erdyt	We shall give
	yu-then er erdyt	You will give
	yu-sen er erdyt	They will give

RELATIVE FORM (p. 66)

	dydyt-y	That which I give
	dydyt-ek	} That which thou givest
	dydyt-eth	
	dydyt-ef	That which he gives
	dydyt-es	That which she gives
	dydyt-en	That which we give
	dydyt-then	That which you give
	dydyt-sen	That which they give

INFINITIVE (p. 60)

	erdyt	To give

PARTICIPLES (p. 66)

	erdy (or *dy*)	Having given
	dydy	Giving
	erdy	Being given
	dydyu	Given